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THE SETTE OF ODD VOLUMES.

O. V.

MISCELLANIES.

No. 15.

R E P O R T

OF A

Conversazione

Given at Willis's Rooms, King Street, St. James's,  
on Tuesday, June 8th, 1886,

BY HIS ODDSHIP

BRO. GEORGE CLULOW, *President.*

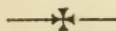
WITH A

SUMMARY OF AN ADDRESS

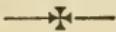
On Learned Societies and Printing Clubs,

THEN DELIVERED BY

BRO. BERNARD QUARITCH, *Librarian.*



BY BRO. W. M. THOMPSON, *Historiographer.*



Imprynted by Bro<sup>r</sup> C. W. H. WYMAN,  
Typographer to ye Sette, at hys Printing-hovse in Great Qveene  
Street, over against Lincoln's Inne Fields, within ye  
Parish of Saynt Giles in ye Fields  
London, m.d.ccc.lxxxvi.



*Non ego ventosæ venor suffragia plebis.* HORACE.

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This Edition, limited to 255 copies, and  
imprynted for private circulation only,  
is presented to the Members of  
The Sette of Odd Volumes,  
by the President,  
BROTHER GEORGE CLULOW,  
Xylographer.

No. ....

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DULCE EST DESIPERE IN LOCO.—*Horace.*

DULCE—*Delightful*, says the poet,  
EST—is it, and right well we know it,  
DESIPERE—to *play the fool*  
IN LOCO—when we're out of school.





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51, Belsize Avenue,  
Hampstead, N.W.

The President of the Sette of Odd Volumes  
and Mrs Geo. Clulow ask the honour of the  
company of

at  
Willis's Rooms, St. James',  
on Tuesday evening, June the Eighth Eighteen hundred  
and eighty-six

A discourse on the Scientific and learned Societies of Great Britain and Ireland  
and on the Printing Clubs, will be delivered by the Librarian, Mr. Bernard Quaritch,  
with an Exhibition of their publications and issues.

8 to 11.30.  
Evening Dress

Music and Song.

R.S.V.P.







## *INTRODUCTION.*

**T**O a Summary of the Address delivered by Brother BERNARD QUARITCH, as Librarian of the Sette of Odd Volumes, at the *Conversazione* given by His Oddship, Brother CLULOW, President of the Sette, at Willis's Rooms, on June 8th, a few words about the Society itself, and the special occasion of its meeting, would seem to form an appropriate and desirable preface. And as I have, in my capacity of *Historiographer* for some time past, desired to furnish a few particulars of our Society, I gladly avail myself of so favourable an opportunity of presenting a sketch of "THE SETTE OF ODD VOLUMES," which, slight as it is, might without this explanation be deemed disproportionately long, viewed, that is to say, only

in regard to the occasion itself. Those who know the “Sette of Odd Volumes” only by name, or who are but slightly and imperfectly acquainted with it, will perhaps be pleased to receive some authentic information, respecting its rise, progress, and present position; while, I hope, many of my brother Odd Volumes also may find it convenient to have at hand, in little space, just such a cursory but reliable account of our composition and proceedings as may prove acceptable to a friend interested in the Sette.

I propose, therefore, to give a very brief sketch, a mere bird's-eye view, of the social and printing Society called the “Sette of Odd Volumes,” to state the circumstances under which the Librarian's Discourse and its accompanying illustrative Exhibition of books originated, and to add some short notice of the *Conversazione* at which the Address was delivered.

### The Sette of Odd Volumes.

The origin of this young and small, but not wholly insignificant, Society, like that of many a larger and more important organisation, was almost accidental. In the year 1878, a few friends,—Mr. QUARITCH, the well-known bookseller, Mr. CHARLES WYMAN, the printer, and two or three others,—being in the habit of lunching together almost daily at that socially-historical West-end coffee-house,—Stone's, of Panton Street, were there seized of the idea of constituting themselves the nucleus of a Society of congenial spirits, with no higher aim at the moment than that of occasional agreeable intercourse : their object, in their own words, being “Conviviality and Mutual Admiration”; and the literary, or, more correctly, bookish element, being largely predominant in the circle of friends and acquaintances, nothing was more natural than that they should

designate themselves “The Sette of Odd Volumes.” Does the title require a word of explanation, at least to some lady readers? Any single volume of a work, which, having lost its fellows, turns up in the sale room or in stock, in comparatively useless isolation, is known by booksellers and bookbuyers alike, as an “odd volume”; and it is a branch of the old book business to collect such almost valueless books, so that by the gradual discovery of the corresponding missing volumes, the set, or sette, may again be perfected. The members of this little Society, therefore, are not “odd” in the sense of eccentricity or quaintness, but each is an Odd Volume only as apart from the rest, and the whole twenty-one meeting at a monthly dinner, thus united, form a Perfect Sette. As the refrain of our legend has it:—

“ Yet every odd volume, on stall or on shelf,  
Seemed somehow or other to speak for itself,—  
As a single Odd Volume I’m matchless, but yet  
The whole twenty-one of us perfect a sette.”

The professed object of association, mere good-fellowship and good cheer, soon proved too narrow for the tastes and aspirations of the members, and oral addresses on sundry more or less appropriate topics shortly became a prominent feature at their meetings; and, not contented even with this wider basis of improvement and enjoyment, the Sette shortly developed into a very mildly sub-learned Society for the private printing and circulation of works by and among its own members. The history of its foundation and of the first five years of its existence, growth, and proceedings was written and compiled by the *Historiographer* to the Sette, and was published in 1883, under the title of "Ye Boke of Ye Odd Volumes," and being described as "*For private circulation onlie, and to be had of no Bokesellers,*" it was speedily distributed among those interested in such associations and works, so that copies are now no longer

procurable. The publications of the Society are all limited to very small editions, usually of 133 copies, and have been issued to members only, none of them being for sale. During the eight years of its existence, the Sette has produced some twelve *opuscula*, on such widely varying subjects as Queen Anne Musick, Posy Rings, Chiromancy, Intaglio Engraving, Hospitality (by the late Cornelius Walford), Calligraphy, &c. &c., and a yet larger number of shorter *miscellanies* on similarly heterogeneous subjects, both *opuscula* and *miscellanies*, as catalogued in full at the end of this miscellany, being now alike exceedingly scarce, or wholly unobtainable.

But while the mind has thus been duly feasted, the body has by no means been entirely neglected; the savage virtue, hospitality, has been freely exercised towards foreigners, colonists, and particularly visitors from America, as well as to our fellow-country-

men, and the Sette has thus entertained as guests at its monthly dinners a large number of men distinguished in literature, science, art, and arms. Usually, at each meeting some special subject is introduced by a member, in a short paper, accompanied, when occasion serves, by an Exhibition of books, prints, or objects of art illustrative of the subject of the evening; the *Librarian* of the Sette, Brother BERNARD QUARITCH, having himself in this way shown many hundreds of rare books and MSS., amounting to £35,000 or £40,000 in value. A general discussion, in which the guests take part, follows the introductory address. Three exceptionally important meetings may be mentioned, the first, a Chinese evening, in February, 1884, during the presidency of Brother W. M. THOMPSON, the *Historiographer* to the Sette, when a large room was filled with Chinese books, MSS., screens, and works of art, and the toast of the health of the EMPEROR OF CHINA

was proposed by Brother QUARITCH and eloquently responded to by Mr. FUNG YEE of the Chinese Legation, Mr. GILES, H.B.M. Vice-consul at Shanghai, being also a guest. The second, on July 11, 1884, under the presidency of Brother E. F. WYMAN, *Treasurer*, comprised an afternoon *conversazione*, when the president and Mrs. E. F. WYMAN were honoured with the presence of a large and fashionable assemblage, and a dinner later in the day, at which many important members of the Art world were guests. The third occasion was a dinner and most delightful *conversazione* last June, Brother J. R. BROWN, our *Alchymist*, being then President, when rare books and MSS., to the value altogether of nearly £25,000, including the *Fust and Schäffer PSALTERIUM*, several choice HORÆ, and no fewer than six CAXTONS, were displayed by the *Librarian* for the gratification of the Sette and the throng of distinguished visitors received by Mr. and Mrs. BROWN,—

a marvellous exhibition for a small and comparatively obscure Society to have made.

The “Odd Volumes” have two mottoes in ordinary use, which are,—“There is divinity in Odd numbers” (SHAKESPEARE), and,—“What’s the Odds so long as you’re happy” (author—doubtful); and they are notable for certain whimsical characteristics and customs, their procedure being governed by twenty-one rules, some of them quaint enough. The members, even in their fiercest and most learned discussions, address and speak of each other as “Brother,” the President, who is elected at the March meeting, and can hold the office for one year only, being styled “His Oddship”; while each member has some official title, such as *Alchymist, Leech, Typographer, Herald, Librarian, Historiographer, Astrologer, Organist, Cosmographer, Xylographer, Antiquary, Attorney-General*, and so forth; such title bearing on the real or supposed special qualifications,

profession, or studies of the Brother by whom it is held.

The following specimens of the Rules may interest and suffice :—

“ RULE 5. No Odd Volume to talk *unasked* on any subject he understands.

9. Any Odd Volume losing his temper to be fined by the President the sum of five shillings.

11. Any O.V. giving to another O.V. *unasked* advice to be fined five shillings.

14. The Sette of Odd Volumes to consist of 21, this being the number of volumes of the Variorum Shakspeare of 1821.

20. No Odd Volume’s speech to last longer than three minutes ; if, however, the inspired O.V. has any more to say, he may proceed until his voice is drowned in the general applause.”

But the freedom of the Sette is not oppressively restricted, as oddly, though appropriately enough, Rule 21 makes provision for easily suspending any or all of the Rules when inclination requires, or they at all clash with the higher perfect law of liberty.

The Sette of Odd Volumes is absolutely and rigidly non-political, and although it is

devotedly loyal and patriotic, its very loyalty was until a quite recent date allowed to go without telling, and no toasts were drunk except those immediately connected with the Society itself; but when a few weeks ago a rudely disloyal manifestation took place at a public dinner in this metropolis, it was felt to be full time that loyalty should not merely be felt, but be avowed as clearly and publicly as possible; it was therefore proposed by the *Librarian*, seconded by the *Historiographer*, and carried by acclamation, that the sixteenth Rule should run as follows, and be duly acted on,—

“ RULE 16.—The first toast at every meeting to be the National expression of loyalty, ‘ Her Majesty the Queen.’ ”

And the way in which the new toast is received leaves no doubt as to the heartfelt outspoken loyalty of the Sette.

His Oddship the President for the present year is Brother GEORGE CLULOW, *Xylographer*

to the Sette, and his term of office will be memorable for the dinner and *conversazione* of the 8th instant at Willis's Rooms. The *Librarian's* acquaintance with printing Societies, and the works issued by them for private circulation, is perhaps unique, while his capabilities for the illustration of such publications from the unequalled resources of his stock of books are little less remarkable; it was, therefore, thought very desirable that so rare a combination of extensive curious knowledge, with abundant means of practical illustration, should be turned to good account.

The President has himself, within the last three years, read two highly interesting papers,—on “Japanese Art Metal-work,” and on “Playing-cards,” both profusely illustrated with choice examples of the respective productions; and it is confidently expected that when his forthcoming *opusculum* on “Playing-cards,” on which he is a recognised authority, issues from the press, it will fully maintain,

and advance, the reputation of the series of little books printed "for private circulation onlie" by the "Sette of Odd Volumes."

### **The Librarian's Address.**

The vast and important subject treated by Bro. QUARITCH, "The Great Learned Societies and Chief Printing Clubs of Great Britain and Ireland," illustrated by the works issued by them, was indeed primarily suggested by the *Historiographer*, but his modest proposal was only that the *Librarian* should address the Sette on some few of the better known Printing Clubs and Societies which issue works for private circulation among their own members. "The Sette of Odd Volumes" now dines in the rooms of the Dilettanti Society, and the *Historiographer* innocently enough thought that the Dilettanti, the Roxburgh Club, the Philobiblon, and two or three similar Associations, would afford abundant

material for a highly interesting address, which might be illustrated by a few selected examples of their respective productions. But our *Librarian* is not “that sort of man,”—of quite another kind indeed,—a man of grand ideas and doughty deeds ; if he does at all, he must do greatly and thoroughly : Eagles do not catch flies ; and he expanded the *Historiographer's* simple inceptive idea accordingly, having also, it must be admitted, at his side a President after his own heart to duly aid and abet him in his bold projects. Of course such a task as he imposed on his own good nature no one else, not the *Historiographer*, nor even the *President*, could have ventured to lay on it ; he undertook it willingly, cheerfully, and accomplished it admirably, and we can only wonder at his kind effort and thank him for what he did.

The subject, as eventually taken up by Brother QUARITCH, is so vast, ramifying so widely and minutely, that it could be

adequately dealt with only in a series of lectures, and his Address is necessarily merely fragmentary, a glance at a salient point here and there. But even such a brief, synoptical account of the Societies and Printing Clubs and their principal issues occupied nearly an hour in delivery; and this record, lucid as it was, permitted only a passing mention of the more important of them and their transactions and productions, and must be regarded as a rough but truthful sketch, by no means as a finished picture. Being chiefly spoken extempore, the summary is necessarily very imperfect.

The Catalogue, containing sixty-four pages, occupied a very few days in compilation, but in spite of this extreme haste only one important omission is to be noticed, that of the Cambridge Philosophical Society and Transactions, the particulars of which, though prepared for insertion, were unfortunately by accident left out.

But the Exhibition of Works was wonderfully large and thorough, covering the entire range of the subject of the Address, and comprising alike the earliest Philosophical Transactions of the great Royal Society, founded in 1662, and the latest *opusculum* of the little Sette of Odd Volumes issued this year. Here, for instance, might be seen a complete set of the Catalogues of the Exhibitions of the Royal Academy of Arts, as held in Pall Mall, at Somerset House, in Trafalgar Square, and at Burlington House, running from 1769 to 1886, and many similarly perfect series of books and pamphlets. Around the room, too, were placed screens on which hung productions of an illustrative and decorative character—a set of the Arundel Society's chromo publications, and the reproduction of the Bayeux Tapestry printed by the Society of Antiquaries.

So large and fine a collection of the works issued by the Societies and Printing Clubs

of Great Britain and Ireland has never before been seen, and will probably never again be shown, and the Sette of Odd Volumes may well feel proud that its *Librarian* possessed not merely such ample stores of knowledge and material, but also sufficient *esprit de corps* cheerfully to incur the personal toil and trouble incidental to such an undertaking ; which must have been fully appreciated by all who saw the hundreds of books piled in due order on the tables which lined both sides of Willis's Great Room ; and all, too, arranged and shown for but one short evening's instruction and delight ; and in addition to this display was the carefully-prepared Address itself. The *Historiographer* asked water, the *Librarian* gave milk, rich with the cream of nearly fifty years' widespread bibliographic experience ; and here I can but again repeat the very hearty thanks which at the close of his Address I offered him on behalf of the President and

Mrs. CLULOW, of the Perfect Sette of Odd Volumes, and of all the goodly company there assembled as the guests of the President and his wife.

Nor must I fail to make grateful acknowledgment of the part taken by our good President himself, who in this matter, as in all others relating to our Sette, has proved himself a very true and worthy Odd Volume. Can higher praise be accorded to any? He is to be warmly congratulated on his perfect success. When, as President, he invited Brother QUARITCH to undertake his task, he encouraged him by the assurance that his own share of the work necessary to ensure a satisfactory result should not fail of due performance, and he more than fulfilled his promise.

To discover any one with such singular theoretical and practical knowledge of Learned Societies and Printing Clubs as our *Librarian* has would be very difficult; to bring together

so magnificent a collection of the works put forth by such Societies as he did would be perhaps yet more difficult ; while to find the knowledge and the books in the possession of one individual, and to get the free use and benefit of both, was—well, to put it moderately—impossible, and this our President accomplished, and in so doing Brother CLULOW succeeded in achieving something quite new, and which is not likely ever to be repeated on a similar scale. This unique honour then belongs to our little Sette of Odd Volumes and its excellent President, Brother GEORGE CLULOW.

### *The Conversazione.*

It must suffice here to say that the dinner and *conversazione* were in every respect eminently satisfactory. The former was attended by a number of guests, representing the principal Learned Societies from the British Museum and Royal Society downward,

who were joined later in the evening at the *conversazione* by a large accession of members of less important Associations, whom space fails the *Historiographer* to enumerate. The promised Address seemed indeed to have proved unusually attractive to men engaged in scientific and literary pursuits, each, no doubt, drawn there by the expected reference to his own particular Society and the exhibition of a complete collection of the works issued by it.

But the philosophers and literati by no means monopolised the space nor the interest of the evening. Howsoever many they may have been, they were quite hidden amid the crowd of ladies and gentlemen, between four and five hundred altogether, who came to do honour and give pleasure to the President of the Sette of Odd Volumes and Mrs. CLULOW. The spacious rooms seemed filled with fashion, style, and beauty. Your *Historiographer* professes not to be an

expert in such high matters as these ; to him one lady is as good as another, and a great deal better too ; but he cannot but hear what the connoisseurs say, and he, too, is not blind, and saw for himself what looked like "a dream of fair women," but was no vision, being real enough—an ever-shifting, gay throng, largely composed of ladies, young or younger, graceful, beautiful, agreeable, coming and going, moving to and fro, intermingling and separating,—a bright, elegant, happy throng, at whose varied, passing charms he could only glance in simple, pleased admiration ; anything more than this being prevented by a circumstance over which he has no control—his wife.

The rooms were comfortably full, so that there was a crowd without crowding ; the music and singing, under the able care of Bro. HORNER, were all that could be wished ; and everything went well and everybody spent a most delightful evening. The

host and hostess omitted nothing that could contribute to the gratification of their numerous guests, and they have the satisfaction of knowing that their efforts were thoroughly appreciated, and were crowned with an unqualified, brilliant success.

W. M. T.

*June 25, 1886.*

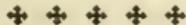




*SUMMARY OF AN ADDRESS ON*  
**The Great Learned Societies and  
Chief Printing Clubs of Great  
Britain and Ireland.**

*Delivered at Willis's Rooms, King Street, St. James's,  
on Tuesday June 8th, 1886,*

By Brother BERNARD QUARITCH, Librarian of the Sette of  
Odd Volumes.  
His ODDSHIP, Brother GEORGE CLULOW, President of the  
Sette, occupying the Chair.



YOUR ODDSHIP, LADIES, AND GENTLE-  
MEN,—I address you to night in my capacity  
of Librarian, and as such, I do not claim  
the position of a scholar, but that of a  
servant of scholars, and a man of business.

The Librarian's duty is to help all comers,  
and to facilitate their studies, not to pursue

severe studies of his own, since such would detract from his usefulness as a servant of literary and scientific men.

Civilisation — that is to say, material comfort—has been advanced chiefly by great thinkers. Our Western Civilisation has descended to us from Egypt, Greece, and Rome.

A new epoch in its development began with Gutenberg's Invention of Printing at Mainz, in 1450, the results of which have been so extraordinary and far-reaching.

The achievements of the Printing-Presses during the first two centuries of their activity were performed either by individual authors or by publishing firms.

The new spirit of association, through which works are produced and circulated by combined efforts, is of relatively recent development, and, in England, began by the establishment of the Royal Society in 1662.

The publications of the Venetian Academy, dating from 1558; the Jesuit Relations, from about 1560; the Della Crusca investigations, from about 1589; the Accademia dei Lincei in Rome, founded in 1609 and dissolved in 1632, though all anterior and important fore-runners, disappeared after short terms of intellectual life.

The spirit of association was the herald of modern science and learning.

The establishment of the Royal Society in 1662, in England, was soon followed in other countries by similar Institutions:—In France, by the Académie des Sciences, in Paris, 1666. The Académie française, already instituted in 1635, and still existing, was expressly founded for producing a Dictionary of the French language.—In Germany, by the German Academy, moving from one seat of learning to another, in 1670. Resident German Academies were established: at Berlin in 1749, at Munich in 1808, at

Vienna in 1848.—In Russia, at St. Petersburg in 1726, at Moscow in 1811.—In the Iberian Peninsula, at Lisbon, 1721, at Madrid before 1726, but the Academia de Sciencias not before 1796.—In Sweden, at Stockholm in 1739, at Upsala in 1720.—In Italy, at Turin in 1759, at Rome, the Academy of the Lincei, reconstituted as the “Accademia dei Nuovi Lincei,” in 1784.—In the Low Countries, at Brussels in 1828, at Amsterdam in 1841, at Liège in 1843, and others at various seats of learning.—In America, the United States started various Academies, among which may specially be named the American Academy at Cambridge, Mass., and the Smithsonian Institution, founded in 1848, and now the most vigorous of them. Canada, too, has its learned Societies, and even Mexico and Brazil have developed intellectual life by their learned Academies. Australia and New Zealand, also, show, by inviting young

scholars to their shores, that they fully appreciate the researches and teaching of learned men ; and there, too, useful Transactions have been started, which unite these new lands with the Great Republic of Letters.

However, it is my intention to confine myself this evening to what has been done by Learned Societies and Book Clubs in Great Britain and Ireland.

These Academies and Learned Societies, by widely circulating and exchanging their Transactions, make new discoveries quickly known all over the world, and enterprising merchants and manufacturers soon take advantage of these discoveries for their own benefit and that of the world at large.

It will thus be seen that the greatest agents of civilisation for the last 200 years have been the Learned Societies, whose work is so quietly carried on, that the world at large, distracted by political excitement, scarcely ever hears of them.

As a Librarian I have had to handle the Transactions of Learned Societies perhaps more than any other living man ; and I have been the humble instrument of completing and making up to date the Transactions of many English Societies and transferring them by the ramifications of commerce to foreign and colonial Libraries ; and *vice versa*, by completing sets of foreign Transactions, I have enriched English Public Libraries. I therefore call myself the servant *par excellence* of Learned Societies all over the world.

The great advantage of having learned papers deposited in Transactions of Academies and Learned Societies is, that they thus obtain a permanent existence and remain accessible to the whole world.

Indexes to these Transactions have been made, such as—

1. Reuss Repertorium, 16 vols., 4to., Goettingen, 1801-21. This work is an Index to the Transactions of Learned Societies before 1800.

2. The great Index issued by the Royal Society in 6 vols., and a Supplement of 2 vols., together 8 vols., 4to., 1870-79.

These volumes embrace the titles of all papers contained in all the Learned Transactions of Europe, under the names of their authors, in alphabetical order.

3. The Zoological Record, issued since 1864, giving an exact reference to what has been done in books and Transactions in every department of Zoology.

It is, however, desirable that a few separate impressions—"Separat Abdrücke" as they are called in Germany,—should always be taken of all important contributions, as they thus find their way more readily to the hands of specialists.

The object of my Address to-night is to place before you a picture of the vast doings of Learned Academies and Societies for the

promotion of useful knowledge; achievements whose glorious results could never have been brought about by individual action. Learned Societies followed up and utilised the researches of individuals, such as Tycho Brahe, Copernicus, Galileo Galilei, Bacon, Fludd, Gilbert, and others; and have thereby converted their scattered glimmerings of light into the brightness of 19th century civilisation.

But before introducing the List of the great Scientific Societies, I cannot help drawing attention to the chaos existing before their establishment, and I have brought here for your inspection a few specimens of pre-scientific Collections, as they contain that admixture of truth and fiction so much admired even in our days by worshippers of the good old times. Among them are:—  
**VALTURIUS, DE RE MILITARI.**

First edition. Verona, 1472. Very rare, and remarkable as the first book issued with Italian woodcuts.

ORTUS SANITATIS (Cuba).

A popular book often printed circa 1490.

THE FAMOUS NÜRNBERG CHRONICLE.

By Schedel, 1493. Printed by Coburger, woodcuts by Wohlgemuth.

ALDROVANDI OPERA.

13 vols. folio. Bononiae 1599-1668.  
The Hamilton Palace Copy.

GESSNERI HISTORIA ANIMALIUM.

5 vols. folio. Tiguri, 1551-1587. The Hamilton Palace Copy.

FUCHS, de Historia Stirpium Commentarii.

Folio. Basileae, 1542. The Hamilton Palace Copy.

MEDICAE ARTIS, principes post Hippocratem

Graeci Latinitate donati. 2 vols. folio.  
Paris, 1567. The Syston Park Copy.

BELONIUS DE AQUATILIBUS. Obl. 8vo. Paris,

1555. A curious little book, depicting the first sea-serpent and the famous monk-fish, both unknown to Science.

## GERARDE'S HERBAL.

Folio. The first edition, 1597, from which work Shakspeare derived his knowledge of Botany.

## THE ENGLISH PHYSICIAN.

Enlarged by N. Culpeper, Gent. Student in Physick and Astrology. 1661.

Before proceeding to my List of the Learned Societies and Printing Clubs, and the works issued by them, with such cursory remarks as I may have to make thereon, I am tempted to offer you some observations on the subject of Witchcraft. That this is a pure digression I must candidly acknowledge, and I ask you to excuse it. My attention has been drawn to the subject by the fact that even so late as 1667, JOSEPH GLANVIL, himself an eminent member of the Royal Society, then but recently founded, was a sincere and earnest believer in the existence and powers of witches, and contributed largely to the copious and curious literature which has

grown around that ancient, wide-spread, baleful superstition. This fact may well serve to show what need there was for the establishment and operations of Learned Societies and Printing Clubs.

Witchcraft was not a product of Christianity, although brought into apparent connexion with it through the influence of the Old Testament.

A popular superstition in all ages, and consequently existent in the middle ages under the domination of the Roman Church, it was not prevalent with the sanction of the Church, which did not view with favour any discussion of the subject by men of position.

The earliest reformers of the Church in the sixteenth century were succeeded by men of more violent and bigoted nature, who formed *Calvinism* and *Huguenotry* on the Continent, and in England succeeded in establishing *Puritanism* as a powerful sect hostile to the milder Protestantism of the English Church.

The basis of Puritan doctrine lay in the revival of the traditions and practices of the Jews, *i.e.*, the Old Testament, and combining them as a living force with the mere fact of Revelation as it appeared in the New Testament.

1530 As the Jewish Old Testament speaks of witches and their punishment, so all Calvinist and Puritan ideas and literature became imbued with the same matter, and consequently the men of education and learning found themselves for once in harmony with the peasants, who had retained their ancient heathen superstitions.

1563 One of the earliest men to protest against the fostering of the doctrine of Witchcraft was Dr. Johannes *Weyer*, or *Wierus*, of Brabant, who won for himself the reputation of a heretic and a sorcerer by writing "*de Praestigiis Dæmonum*," 8vo., *Basil.* 1563, in which he protested against the belief in Witchcraft, and held that *impostures* and

*diseased minds* were to blame for a great deal of the excitement and delusions.

Dr. John Dee, a very learned man, who 1580 became the dupe of his own powers and of etc. tricksters, in adopting the notion that he held communion with spirits, as recorded in the "*Relation of what passed, etc.,*" published in folio, 1659, with a preface by Meric Casaubon, plainly shows his hallucination.

In England *Reginald Scot*, a Kentishman, 1584 who had been at Oxford, and who cultivated hops and wrote the "*Perfect Platform of a Hop-garden,*" printed in 1574 and 1578, protested in a similar and even more enlightened strain against the Witchcraft-mongers, all Puritans, it must be observed, in his "*Discoverie of Witchcraft,*" 4to., 1584. The second edition, in 1651, 4to., is a simple reprint; the third, folio, 1665, has a quantity of absurdly incongruous matter added by a believer in Witchcraft.

1597 The Puritans were vindicated by *James I.*,  
1603 who, while still James VI. of Scotland, published his "*Dæmonologie*," 4to., at Edinburgh, 1597,—and had it reprinted, also in 4to., at London in 1603, when he became James I. of England. He then also caused an Act of Parliament to be passed for the persecution of Witches (Statute 1 James I.), and ordered all copies that could be found of Scot's work to be burned. This Act remained in force till 1735, when it was repealed.

1610 *William Perkins*, a Puritan Divine, of great ability and learning, and a Cambridge University man, wrote a "*Discourse on the Damned Art of Witchcraft*," 8vo., Cambridge, 1610, in which he asserted that the witch or wizard who employed sorcery for the benefit of his fellow-creatures was a more horrible monster than the one who used it for their injury.

1613 *Thomas Potts*, in the "*Wonderful Discoverie of Witches in the County of Lancaster*,"

4to., 1613, describes the *nineteen Lancashire Witches* who had recently been put to death.

*Richard Bernard*, a Puritan Divine and 1627 Cambridge man, wrote a “*Guide for Grand Jurymen with respect to Witches*,” in 1627, maintaining the popular belief, and abusing Scot.

*The Essex Witches*, seventeen women, 1645 were all put to death by the judgment of Lord Warwick, Sir Harbottle Grimstone, and Sir Thomas Bowes, and other judges. Sir Thomas Bowes himself gave some silly hearsay evidence against them from the bench.

This case brought out *Matthew Hopkins*, the professional witch-finder.

Two batches of *Kent Witches*, altogether 1645 nine women, were executed. 1652

*Matthew Hopkins* printed his tests for 1647 the *Discovery of Witches*, pointing out where secret marks were to be looked for, and what kind of tortures should be applied, etc.

1659 *Meric Casaubon's* preface to Dr. Dee's book, already mentioned, shows the blind, bigoted superstition of a really learned man, who as a good Calvinistic divine fully believed in Witchcraft.

1664 The famous judge, *Sir Matthew Hale* sentenced two poor women, *Suffolk witches* to death at Bury St. Edmunds. They were hanged.

1667 *Joseph Glanvil*, a man of great learning and ability, one of the shining lights of the *Royal Society* published “*Philosophical Considerations touching Witches and Witchcraft in a letter to Robert Hunt*,” 1667, 8vo. ; and in his “*Sadducismus Triumphatus*,” 8vo., 1681, repeated his views. He was a zealous believer, and wished to exterminate witches.

1672 Louis XIV. ordered the release of all persons then in prison accused of Witchcraft, and changed the penalty for that crime from death to banishment.

*John Webster*, a clergyman of great mental 1677 power and learning, wrote the “*Discovery of Supposed Witchcraft*,” folio, 1677, admitting the possibility of Witchcraft, but assigning most of the modern instances to delusion or imposture.

*The Devonshire Witches*, three poor 1682 women, were hanged, either at Bideford or at Exeter, and are said to have been the last put to death in *England*.

*The New England Witches* were put to 1690 death in large numbers during a few years, etc. by the Puritan saints, under the enlightened guidance of Increase Mather, Cotton Mather, and others.

*The Renfrewshire Witches*, three men and 1696 four women, were first half-hanged and then burned at Paisley.

*Jane Wenham, the Hertfordshire Witch*, 1712 was sentenced to death in 1712, but not executed. She was finally pardoned, owing to the good sense of the judge, Justice

Powell. Her case produced a number of treatises for and against the belief in witches.

1718 *Francis Hutchinson* wrote an *Historical*

1720 *Account of Witchcraft*, defending the belief in it, and insisting on the justice of putting witches to death. He gave a list of all who had been exterminated up to date in New England.

1722 The Sheriff of Sutherlandshire, in Scotland, sentenced a witch to death, and this was the last case of execution for Witchcraft in Scotland.

1730 *Defoe*, under the name of *Andrew Moreton*, in his "*History of Apparitions*" and "*System of Magic*," ridiculed the still surviving superstition.

In now resuming the proper subject of this Address, and referring you to my List of the Great Societies, only a few words here and there will be required of me in reference to the more important of these Associations. And first and foremost, it is impossible for

me to speak without emotion and veneration of that noble institution, the Royal Society, which has done so much to stimulate the discovery and to further the dissemination of scientific truth, during so long a period and over so wide a space,—a truly worthy Corporation, whose splendid honours are not to be bought by wealth nor snatched by power, but remain the ardently coveted rewards of scientific merit alone, to be conferred only as the meed and stamp of honest study, of high attainments, and of genuine work, so that the title F.R.S. is everywhere recognised as an honourable and illustrious distinction. Its Transactions and Proceedings, distributed over the entire globe, have been most effective promoters of our 19th century civilisation. This, the earliest great learned body, incorporated two centuries and a quarter ago (1662), has also proved a prolific parent society, from which have sprung the Linnean Society (1788), with its cognate

Society, the Zoological (1826); and the Geological (1807), with its offshoot, the Palæontographical (1847); the Institution of Civil Engineers (1818), the British Association for the Advancement of Science (1831), with its nomadic, pic-nicy annual meeting each year in “fresh woods and pastures new;” the Ethnological (1843), and Anthropological (1863) Societies, since 1871 combined into the one Anthropological Institute; these and many smaller Scientific and Literary Societies have descended more or less directly from the grand old Royal Society.

And the mention of the above important and influential Associations reminds me of the fact, interesting in itself and highly creditable to the Learned Societies, that in their quest and propagation of knowledge they have been quite free from the unworthy spirit of persecution: the *odium theologicum* has found no counterpart among these votaries

of science, who have shown a wise and generous toleration of those who have, like themselves, been prosecuting the search after truth, though perhaps in ways and by methods differing from their own.

Here, too, in passing reference to the Anthropological Society, I may perhaps be allowed to correct the vulgar error that the late Mr. Darwin traces the origin of man directly to monkeys. It is well to be correct, even in such trifles as matters of pedigree, and to be just even to monkeys. Mr. Darwin, then, does not derive mankind from monkeys exactly, but, rather, both men and monkeys alike from a common ancestor. We are in fact merely collateral branches of the same ancient family; but as our human branch—no uncommon thing—has risen very much higher in the world than the other, we should naturally ignore the apes and the baboons as much as civility, facts, and circumstances will allow. There is really, therefore, no

reason to suppose that Mr. Darwin prided himself on being a monkey.

Before altogether leaving the Scientific Bodies, I may take this opportunity of making favourable mention of a very good Society, the Cambridge Philosophical (1822), which was inadvertently omitted from my printed List, and whose Transactions led to the formation of the Mathematical Societies of London, Dublin, Oxford and Cambridge.

Proceeding now to the Archæological and Historical Societies, which are very numerous, we have the great old Society of Antiquaries, projected if not formed by Archbishop Parker (1572), revived in 1707, and formally incorporated in 1751, from which have arisen, in London, the British Archæological Association (1843), and the Archæological Institute of Great Britain (1843); while among kindred Societies devoted to branches of this wide-ranging subject, the Numismatic (1836), the Camden (1838), and

Harleian (1869), deserve special recognition. But the spirit of Archæological study and research has spread over all England, and while, in the north, the Society of Antiquaries of Newcastle on Tyne (1813), the Surtees Society at Durham (1834), and the Chetham Society at Manchester (1843), have been large and flourishing Associations, it will be seen from my List how many English counties have maintained for themselves separate local Archæological Societies. The two hundred and twenty-three volumes of "The Gentleman's Magazine," extending from 1731 to 1868,—when a new series of a different character commenced,—form a veritable mine of Historical and Antiquarian wealth.

The Oriental Societies next demand attention, but time forbids other than the briefest notice of even the principal of them. The earliest, the Asiatic Society of Bengal, was instituted at Calcutta in 1784, and had

for its first President that admirable and singularly accomplished man, Sir William Jones, the first scholar who really unravelled the mysteries of the Sanscrit language, the preceding essays of the Propaganda having been mere fanciful rhapsodies. Akin to this Society, of which, indeed, it represented the British branch, is the Royal Asiatic Society of Great Britain and Ireland (1823). The old East India Company, too, ever proved a true and liberal patron of Oriental scholars, and under its auspices Professor Max Müller brought out his great work, the "Rig Veda," in six volumes quarto, founded on the collation of about a hundred manuscripts.

Time fails me to do more than touch on the Fine Art Societies, which include the Royal Academy of Arts (1769), a complete set of whose Catalogues from that year down to the present I show; or the Arundel Society, whose chromolithographs hang before you, and of which I have lately sent similar

complete sets to a Fine Art School in Japan and to a Ladies' College in Massachusetts.

The Printing Clubs, too, must be dismissed with like scant mention. The Dilettanti Society (1734) has rendered excellent service by the encouragement of Art in directions which might otherwise have been neglected, as not being either fashionable or commercially profitable; while we are in the same way indebted to the Roxburghe Club (1812) for valuable aid in the printing and issue of many interesting and curious works which might not otherwise have been produced. The Philobiblon Society (1853), a more recent Printing Club of the same kind, has, I understand, just come to a comparatively untimely end, after only thirty-two years' existence.

Wholly omitting a number of Societies of more or less importance and merit, whose names appear in my List, and among them the Sette of Odd Volumes itself, I will

detain you for but one moment longer, to add a word of hearty praise to the Trustees of the British Museum, that magnificent National Institution, for their excellent publications, with their very valuable classifications of animals.

And so I bring this Address to a close, with my sincere thanks to you all for your patient and courteous attention.



# DINNER OF THE SETTE OF ODD VOLMES



WILLIS'S ROOMS,  
JUNE 8. 1886.

# THE SETTE OF ODD VOLUMES.

SOIRÉE, JUNE 8TH, 1886.

8.0 p.m.—Reception.

8.45 p.m.—Discourse on the Learned Societies and Printing Clubs of Great Britain and Ireland.

BY BRO. BERNARD QUARITCH.

9.30 p.m.—Music—Programme.

1. MARCH from "Penelope"	MR. VINCENT STEVENS AND MR. BURNHAM HORNER	Horner.
2. SONG	"Rage thou Angry Storm"	Benedict
	MR. FRANK IRESON.	
3. PIANOFORTE SOLO	{ a. "Wanderstunden, No. 2" b. "Die Jagd," Op. 5 }	Heller Rheinberger
	MADLE. LILY VON KORNATZKI	
4. SONG	"Bedouin Love Song"	Pensuti.
	MR. EDMUND ROSENTHAL.	
5. PIANOFORTE SOLO	"Dans les Bois"	Heller
	MISS VIOLET WYMAN.	
6. DUET	"Lied der Voglein"	Rubinstein.
	MISSRS NANNIE AND GERTIE QUARITCH.	
7. HORN SOLO	"Only Once More"	Moir.
	MR. E. L. JORDAN.	

## INTERVAL—VARIA.

8. PIANOFORTE SOLO	{ a. "Andante," Op. 32 b. "Polnische Tänze," No. 1 }	Thalberg. Scharwenka.
9. SONG	"Arm, arm ye brave"	Handel.
	MR. REGINALD THOMPSON.	
10. VIOLIN SOLO	MR. H. J. GORDON-ROSS.	
11. PIANOFORTE SOLO	{ a. "Nachtstück" b. "La Regata Veneziana" }	Schumann. Liszt
12. SONG	MR. EDWARD CHADFIELD. "Awake! Awake!"	
	MR. FRANK IRESON.	
13. SONG	(Horn Obligato—MR. E. L. JORDAN.) "Firm of Order's Grey"	Platti.
	MR. EDMUND ROSENTHAL.	

A. Heron Allen

William Russell

Diego de Alba

James Roberts Brown H. J. Gordon Ross

Aes. Anthony

Edward Ganton

Alfred Hayes

Chas. Richard Godfray

Proctor

T. Newell

Frederick Haile

John Muller

Bunk and Horne

C. W. St. Hyacinth

Frank Irvin

Chas. Welsh

Daniel M. Kelle

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W. Matthews





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ye Paryshe of Saynt Giles in ye Fields  
in Londonne.

“Books that can be held in the hand, and carried to the fire-side, are the best, after all.”—*Samuel Johnson.*

“The writings of the wise are the only riches our posterity  
cannot squander.”—*Charles Lamb.*

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### B. Q.

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### Glossographia Anglicana.

By the late J. TROTTER BROCKETT, F.S.A., London and Newcastle, author of “Glossary of North Country Words,” to which is prefixed a Biographical Sketch of the Author by FREDERICK BLOOMER. 94 Pages. Presented on July the 7th, 1882, by His Oddship BERNARD QUARITCH.

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### III. *Ye Boke of Ye Odd Volumes*

from 1878 to 1883. Carefully Compiled and painsfullly Edited by y<sup>e</sup> vnworthy Historiographer to y<sup>e</sup> Sette, Brother and Vice-President WILLIAM MORT THOMPSON, and produced by y<sup>e</sup> order and at y<sup>e</sup> charges of Hys Oddship y<sup>e</sup> President and Librarian of y<sup>e</sup> Sette, Bro. BERNARD QUARITCH. (pp. 136.) Presented on April the 13th, 1883, by His Oddship BERNARD QUARITCH.

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"There is Divinity in Odd Numbers."—*Shakespeare*.

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3

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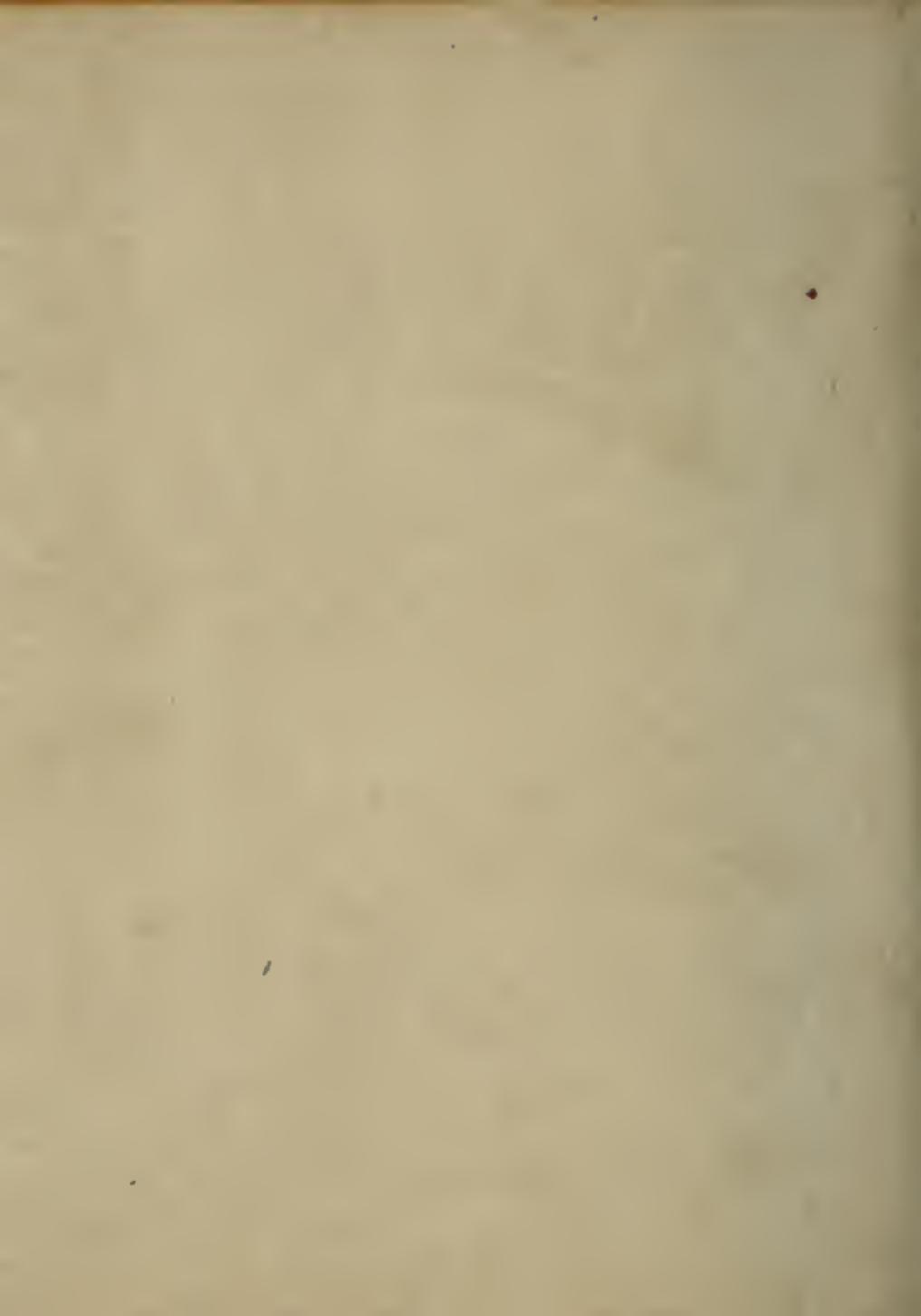


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